THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Aspire to be great, but only if allied to, and accompanied by goodness; so that if the greatness comes not, your mind is content with being good."—JAMES PLATT.

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"'MORMONISM' AND THE BIBLE."

THIS is the title of a pamphlet, written by Mr. D. A. Parsons, a preacher of the Seventh Day Adventist sect, and which is being distributed in Great Britain and Ireland by members of that denomination. One of these pamphlets fell into the hands of one of our missionaries a few days ago, and he sat down and wrote a reply to Mr. Parsons, pointing out to the gentleman the unreasonableness of his objections and completely refuting his arguments. We are printing below a sample of Mr. Parson's objections to "Mormonism," also the Elder's reply to same. The gentleman starts out by attacking the Book of Mormon. This is what he says:

"If Mr. Smith had actually found such plates as these, in such an inclosure or box of stone, it was in the highest degree important that the plates, and the stones called Urim and Thummim, and even the stone box in the surface of the earth, should be seen by scientific men and by all reasonable persons who wished to examine them. But it is not pretended that any person but Joseph Smith has ever seen the box of stone in the side of the hill in which the plates and transparent stones were found."

To this the Elder replied as follows:—Now, Mr. Parsons, what do you think the people of Great Britain and Ireland would think of a Mormon Elder if he were to go round trying to persuade them to abandon their faith in the Holy Bible on the ground that there

is no record of anyone, save Moses, having seen the tables of stone on which the Lord had inscribed the Ten Commandments for the children of Israel? Can you tell me, Mr. Parsons, why the Lord did not preserve the stone tablets, also the pot of manna, Aaron's miraculous rod, the Ark of the Covenant, and show them "to scientific men and all other reasonable persons who wished to examine them?"

No, it is not pretended that any person but Joseph Smith ever saw the box of stone in the side of the hill in which the plates and transparent stones were found. But what of that? Would you have us believe that the stone box was of more value than the records it contained? You know very well that there were three witnesses (and Jesus said that in the mouth of two or three witnesses every word would be established) who have testified with words of soberness that an angel of God came down from heaven, that he brought and laid the plates of the Book of Mormon before their eyes, that they handled the plates, saw the engravings upon them, and that they heard the voice of God command them to bear testimony to the truth of what they had seen. Now, Mr. Parsons, what I would like to know is this, Why did you conceal all this from the people? Supposing a man were on trial for murder and there were ninety-nine men who could testify truthfully to his innocence, what would you think of the lawyer for the prosecution if he were to go to the ninety-nine witnesses, give them "hush money," and get them to stand silently by and let the man be executed? You would say, without equivocation, that he was a dishonest man. Yet you go to work and suppress ninety-nine per cent. of the evidence in favor of the divine authenticity of the Book of Mormon and then ask the people to reject the book on the ground of insufficient evidence.

It is true that Oliver Cowdery, David Whitmer and Martin Harris, the three witnesses before mentioned, were excommunicated from the Church. This must be looked upon as a rather bold proceeding on the part of Joseph Smith, if he were, as you would have the readers of your pamphlet believe, an imposter, and in league with these men to palm the Book of Mormon off upon the world as a revelation from God? How dare he do such a thing? Was he not afraid of them turning round and betraying him? No, he was not. He knew that they had seen the angel; he knew that they had seen and handled the plates; he knew that they had heard the voice of God, and that they dare not deny their testimony. But, had they not seen these things, but been co-partners with Joseph Smith in fraud, he would not have dared, no matter how serious their offences, excommunicate them from the Church.

Then there is the testimony of eight witnesses, who testify that Joseph Smith showed them the plates and that they handled them with their hands. You object to the testimony of these witnesses on the ground that three of them are related to Smith, one

being his father, the other two his brothers; also, because four of the remaining five are of the Whitmer family. Now, to my mind this, instead of weakening the evidence, adds strength to it. Let me illustrate what I mean. A few years ago a gentleman living in the western part of America made a very lucky strike in a mine. He was convinced that he had found a good thing, and he immediately went to work to form a company to develop the mine. Who do you think were the first he sold stock to? The members of his own family and his own immediate relatives, all of whom have since become wealthy by their investments. Now, if that man had not had implicit confidence in his mine, if he had not been sure that it would prove a good paying investment, do you think he would have taken the money of his sons and daughters, and of his near kindred, and sunk it in the mine? He would not. It would have been the same with Joseph Smith. Had he been an imposter, had his object been to deceive the world and to palm off a gigantic fraud upon the people, he would, at least, have spared his poor, old father and mother and his brothers and sisters. There were enough people in the world to deceive without deceiving them.

I am not at all surprised at seeing four of David Whitmer's brothers enrolled among the eight witnesses. Had I been David Whitmer, had I seen the angel, handled the plates, and heard the voice of God, as he did, I would have been delighted to have had as many of my relatives as possible behold the plates also. But I want to tell you, Mr. Parsons, that the Latter-day Saints are not dependent on the testimony of Joseph Smith, nor on the testimony of the three witnesses, nor of the eight witnesses. Joseph Smith did not ask the people to rely upon his testimony, or upon the testimony of any man or set of men. He counseled them to appeal to God, in the name of Jesus Christ, assuring them that if they would do so He would reveal to them the truth of the Book of Mormon. Here is the promise: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things." (Book of Mormon, Moroni 10: 4, 5.) Now, there were thousands of good, honest-hearted people in the world who, when they heard of the coming forth of the Book of Mormon, were desirous of knowing of a truth if it were a divine record. They knew that there had been many deceivers in the world, and they did not want to be deceived. Perhaps, they thought, Joseph Smith is a deceiver also, a false prophet. Who knows? There was One who knew, One who knows the thoughts and the intents of the hearts of all men, One who had made a promise to His children that if they lacked wisdom they could ask of Him and He would give to them liberally and would

not upbraid them for asking. To this One, the God of heaven, these thousands of honest, anxious enquirers appealed, and their testimony is that they received from Him, through the Holy Ghost, a witness that Joseph Smith was a true Prophet of God, and that the Book of Mormon is the word of God, I, myself, have received such testimony. It is just possible that you may be inclined to treat this matter lightly. But let me ask you: do you *know* that Jesus is the Christ? You do. Then you know that by the testimony of the Holy Ghost, for the Scriptures plainly declare, "that no man can say that Jesus is the Lord, but by the Holy Ghost." (I. Cor. 12: 3.) Now, I contend that if men can find out through the Holy Ghost that Jesus is the Christ, they can also find out from the same source whether or not Joseph Smith was a true prophet and the Book of Mormon a true record. Indeed, that is the mission of the Holy Spirit—to guide the children of God into *all truth*. (John 16: 13.)

On the same page (3) of your pamphlet you ask: "But if the plates ever existed, why should not ten thousand persons have been permitted to see them as well as those named? Such permission would have gone far toward proving that the story of Smith had some foundation in truth."

This is the argument of an infidel rather than of a Christian minister. Can you tell me, Mr. Parsons, why Jesus Christ did not appear to ten thousand persons after His resurrection? That would have gone far toward proving His divinity, and toward establishing the truth of the resurrection. True, the Scriptures state that He was seen by five hundred brethren at one time, but we have not got the testimony of one of them. Now, you profess to be a Christian preacher; you are out preaching Jesus Christ and Him crucified; you are trying to persuade people to believe in Christ and that He rose from the dead the third day. How many witnesses have you to testify that Jesus rose from the dead? About half as many as have testified to having seen the plates of the Book of Mormon. Supposing a skeptic were to turn the tables on you, what would you say? Supposing he were to ask you why Jesus Christ did not show Himself to ten thousand persons after His resurrection, what would be your answer? Well, that would answer your own question, "Why were ten thousand persons not permitted to see the plates of the Book of Mormon?" I believe it was Jesus who said, "Blessed are they *that have not seen*, and yet have believed."

Race Suicide.—Official statistics for Louisiana show that the number of children of school age in the State is now ten thousand below the number recorded a year ago. The falling off is attributed to a decrease in the size of families.

PAUL'S PROPHECY AND ITS FULFILLMENT.

If Paul were on the earth to-day he would see the literal fulfillment of a prophecy which he made concerning the people who would inhabit the earth in the last days. The prophecy to which I refer can be found in Paul's second epistle to Timothy. It is as follows: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (II. Timothy 3: 1-5.) No prophecy has ever had a more literal fulfillment than the prophecy of Paul, which I have just quoted. If I were to attempt to describe the condition of the world to-day, I could not do so more vividly than Paul described it in prophecy nearly two thousand years ago. The prophecy has been fulfilled in every particular. There is an item in the prophecy, however, which has come quite prominently before my mind of late, and it is of it that I desire to speak.

Paul prophesied that the day would come when people would lose their natural affection. It seems to me that that time has come. There are tens of thousands of men and women in the world to-day who do not seem to be possessed of one spark of natural affection. I was shocked a short time ago, on taking up an English newspaper, to read the confession of a woman, in which she said she had put to death many helpless, innocent children. She had killed, dismembered, and burned up a dozen. She had been well paid for putting the little ones out of the way. Men and women took their little darlings to this child butcher, gave her sums of money, and told her that she could do as she wished with the infants, that they would never question her concerning them. This is but one of such cases that has come to light, but only God knows how many dear children are put to death every year whose murderers are not found out. They escape the courts of earth, but they cannot escape the Court on high. What an awful fate awaits the man or woman who stains his or her hands with the blood of an innocent child!

My heart is pained every day as I look upon the thousands of dirty, ragged, starved-looking children who roam the streets of the city in which I reside. They testify to the fulfillment of Paul's prophecy—their parents are "without natural affection." Men and women have descended to a condition far below that of the brute creation. The wild beasts of the forest have such affection for their young that they will fight to the death in their defence. But among human beings, societies have had to be organized for the prevention of cruelty to children. Here is what my eyes

rested upon as I opened a newspaper a few days ago. It is but a sample of what takes place in hundreds of homes in this country every day: "A shocking case of parental neglect occupied the attention of the —— magistrates yesterday. A young wife pleaded guilty to neglecting her three children, aged respectively two-and-a-half and one-and-a-half years, and eight months. The woman had been under the observation of the National Society since February of 1906, and at last things had got so bad proceedings had to be taken. The husband sent his wife twelve shillings a week out of his earnings of twenty-two shillings. She was, therefore, not without money, but simply neglected her house and children until a fearful state of affairs was brought about. Inspector —— N.S.P.C.C., had visited her several times, and had eventually called in the medical officer of health. It was the woman's habit to leave the three children in the house locked up for hours together. On the occasion of the doctor's visit he found one of them, the eldest, was deficient in intellect, the second suffering from rickets, and the third lying in a cradle upon a saturated mattrass, full of maggots, and these had attacked the child, who was too young to help itself, and were eating through its skin. The bedroom and house were in a shocking state of filth, and the stench unbearable. The medical officer of health said the mother was a strong woman, but lazy and ignorant. The bench, the mother having nothing to say, except that the children were clean, committed her to gaol for two months' hard labor, and warned her husband that he must exercise greater control in the future. The children had been removed to the workhouse."

This is what I saw while scanning the pages of a newspaper this morning: "The Liverpool police are making anxious inquiries regarding the parentage of a female child, apparently about fourteen months old, found on the 8th inst., about four o'clock in the afternoon in a shed opposite the berth of the Eastham ferry boats. At first they believed that the child, which appears to have been well nourished and cared for, had been accidently lost sight of. It now turns out, however, that a young woman was seen holding a child of the same description on her knees about the time and place mentioned. The child can stand by taking hold of any solid object, but is unable to walk. It is described as having fair hair, curly at the ends, grey eyes, and fresh complexion, and having vaccination marks. It was dressed in a blue cloth coat and cape with sateen lining and pearl buttons and cream lace insertion on the cape; white cashmere frock, white pinafore, pink striped flannelette petticoat and chemise, pink stays, white fur bonnet, white knitted stockings, and brown shoes fastened with straps. The clothing was in good condition. The child was found sitting on a seat in the shed, having in her hand a little plush purse."

How cold and stony is the heart of a mother who could abandon her darling child, leaving it to be picked up by strangers or taken

to the workhouse or some other institution established for the care of children.

How utterly devoid of a mother's love are the women who prefer a poodle to a sweet, dimple-cheeked babe! True, there is no accounting for tastes.

The millions of childless homes in the world to-day testify that Paul spoke the truth when he said the day would come when people would be without natural affection. What a disgusting sight it is to see dogs and cats occupying the place in the affections of men and women which the Creator intended for beautiful, innocent children. I had a conversation recently with a young woman whose duty it was to bath her mistress' dog almost every day, comb his hair, and take him out for morning and afternoon walks. The animal had a room of his own, one of the softest of beds, and several dress suits. His food was prepared with great care, and on one occasion when the lady of the house went to the seaside for a month, she wrote home every day inquiring after the health of her dog.

These animals are petted and pampered so much that they become very jealous. At the Llandudno Police Court a few days ago a young lady was charged with having a dangerous dog at large. It was shown in the evidence that the defendant's dog had killed a terrier and worried several others, and that as many as seven complaints had been made to the police respecting the animal. The lady said the dog was very jealous, and if another came up to her it thought she would make more fuss of the stranger than of itself. It was the same with a child. If a child came into the room to her the dog would go away and refuse to take food. The magistrates ordered the dog to be destroyed.

The words of the prophets have been fulfilled—"the earth is defiled under the inhabitants thereof"; the people of the world are fast preparing themselves for the destruction which the Lord has decreed He shall visit upon them because of their iniquities. As Saints of God, let us keep ourselves unspotted from the world, lest we also come under condemnation.—M. E.

THERE is a legend which tells of two angels—the angel of Request and the angel of Thanksgiving—leaving heaven to gather up the petitions of men to be carried up to God. Each had a great basket in his hand. The angel of Request soon had his basket so filled that he could scarcely carry it, while the basket of the angel of Thanksgiving was almost empty. God hears a great many cries for help and pleadings for favors, but not so many glad voices of praise. Of ten lepers who were healed only one returned to give thanks. So it is with most of us; we eagerly flee to God when we need help, and call upon Him for deliverance and for relief; but when the blessing we sought is given unto us, how many of us return to God to thank Him for the good things He has done for us?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 18, 1907.

THE DUTY OF THE HOUR.

In some parts of the European Mission considerable interest is taken in the great work of the Lord in these latter days. It is of a favorable character, too. It is not exhibited in that violent opposition which has broken out from time to time when the Elders have been very active in proclaiming their message to the world, but is shown in the way of investigation. This is encouraging, because earnest inquiry leads to perception of the truth and the result is obedience to the everlasting Gospel. The number of baptisms recorded from week to week in the Millennial Star give evidence of this, and we greatly rejoice over the outlook as well as the inlook; for it is plain that the Lord is with His servants in the efforts they are making, and with those seekers after His word and will who are finding the way of life. The glory is His, for without He adds His power man's endeavors are vain.

The Savior remarked when with His disciples on earth: "No man cometh unto me except my Father draw him." Of Himself, He said, He could "do nothing." But He added: "My Father worketh hitherto, and I work." These are the two desirable and essential points to success in the work of the ministry—co-operation between the Lord and His servants. They must do their part and pray in faith that He will accompany it with His drawing influence. Even then there must be some desire in the hearts of the hearers of the word to receive the truth, or there will be nothing for the Lord or His ministers to work upon. Christ said of people to whom He preached: "Ye will not come unto me that ye might have life." And the Father has proclaimed: "Draw near unto me and I will draw near unto you." If the servants of God can induce men and women to inquire and ask of the Lord, He will respond and they will receive and be led by His Spirit to the one way of salvation.

The Lord will let His light shine upon those who are willing to

walk in it. But His Spirit "will not always strive with man. When rejected or ignored it will withdraw itself, and darkness will return in greater degree, and neither God nor His servants will be responsible for the consequences. There are times and seasons of spiritual activity as there are of temporal activity in the physical world, and they are governed by law in both domains. The laborers in the vineyard of the missionary field must watch for the manifestations of those periods, as for the "moving of the waters," and avail themselves of their recurrence. We will say for their comfort that the signs of the Lord are propitious for their work, and *now* is the time for their best endeavors.

This is certainly evident in the British Mission and in Continental Europe. But in the Scandinavian countries it is not immediately apparent. There the people are, to a large extent, in a state of religious apathy. They have little or no appetite for spiritual food. They are not hostile to the work of the Lord; they are friendly to the Elders; they admit the force of the reasoning and testimony presented, but they do not care about it one way or another. "Let us eat and drink and be merry for to-morrow we die," seems to express their sentiments. It is the summer time, although cold and rainy, so, "let us spend our Sundays in amusements and let religion go, with the priests and their professions, for it is all a matter of form and pretense, and as for the 'Mormons,' their faith is too unpopular for us to embrace; let us have fun while we may." Here and there a few fervent souls are found who are anxious for salvation and receive the word with joy, but the masses are in a state of indifference.

However, there will doubtless come a time of awakening. Among those careless folk, there are many kind, honorable and truthful persons, who in a way perceive the good there is in the religion of the Latter-day Saints, but do not care to take hold of it or concern themselves about it, and unless the Lord takes them in hand they will go on in the broad way to death. This we believe will occur. Either by an outpouring of His divine light, or by the voice of judgments and calamities. He will shake them from their lethargy and bring them to a sense of their condition. Meanwhile the Elders of Israel are required to continue their work. If they cannot "thrust in their sickles and reap" because the harvest is not ready, they can and should do everything possible to prepare the ground and sow the seed, trusting to the Lord to "give the increase." And this will come either in this mortal sphere or that beyond the veil to which we are all hastening. The labor performed will not be in vain. The word of the Lord through His appointed servants "will not return unto Him void."

Diligence, faith, perseverance and persistence; these are the watch words. The time is short in which our missionaries can work for the Lord abroad. Let it not be wasted. This is a propitious period. The hearts of the people are softened towards the

Saints. The hypocrisy and shallow pretenses of false teachers are manifest. The dead forms of man-made religions show like cold corpses ready for the grave. A living faith is wanted in the world. We have it for all who desire it. Let us hold it up to view. Let us pray for the accompanying power of the Father through Christ the Son by the workings of the Holy Ghost to make our work effectual. And we shall be rewarded with a harvest of souls and great joy both in this world and in that which is to come. Search diligently and spare not: this is the duty of the hour!

C. W. P.

We are pleased to report that the first edition (10,000 copies) of "The Latter-day Saints and the World" has been entirely disposed of. A second edition has just come from the press, and orders can now be filled promptly. Orders for Latter-day Saint Hymn Books, in all bindings, can also be filled now.

Sunday School Lessons.—We regret that we are unable to print the lessons for the Theological department in the Sunday schools. We have written to Salt Lake for Outlines for this department, and as soon as they arrive we will continue their publication in the Star. We suggest to teachers that in the meantime they review the lessons already studied in their classes.

On the Selecting of Appropriate Hymns.—In the Millennial Star of December 12th last, there appeared an editorial entitled "How Meetings Should Be Conducted." It was a word in season, and has accomplished its mission. Since its appearance, the Elders in the mission field have sought for and obtained the spirit of prayer. The invocations and benedictions that are now offered up in the meetings of the Saints are in accordance with the instructions given in the above-mentioned editorial. We hope that the suggestion we are about to make may be acted upon in like manner. We suggest that more discretion be employed in future in the selecting of hymns for all meetings. A short time ago the writer attended a sacrament meeting of the Saints and was astonished when, instead of an appropriate sacramental hymn, a funeral hymn was announced. There is a time and place for everything, but the time for singing a funeral hymn is not at a sacrament meeting. We have a large number of hymns to select from, and there can be no reasonable excuse offered for choosing hymns that are not suited for the occasion. We have noticed that, in announcing a hymn some brethren say, "We will commence our meeting by singing on page ——." We think it would be better to say, "We will commence our meeting by singing *the hymn* on page —— of our hymn book."—W. A. M.

DEDICATION OF LATTER-DAY SAINTS' MISSION CHAPEL IN AALBORG, DENMARK.

It is exceedingly gratifying to read the reports that have come to this office from Denmark, Sweden and Norway concerning the splendid conferences and meetings which have been held recently in those countries.

Sunday, July 7th, 1907, was a day that will be long remembered by the Saints and people of Aalborg, Denmark, and also by all the visiting Elders and Saints from the various conferences in the northern countries. Among those present on that occasion were President Charles W. Penrose, Sister Romania B. Penrose, President J. M. Christensen of the Scandinavian mission, and sixty Elders and three missionary sisters from Zion.

The occasion was the dedication of the new meeting-house of the Saints. It is a fine building, built of red brick, and erected on an attractive sight. The walls and ceiling are tastefully decorated with paintings of scenes, etc. In the basement are the wash rooms, bath-rooms, etc. The offices, kitchen, dining-room and bedrooms are on the first floor, also a vestry in which meetings can be held. Here are located also the baptistry, and the necessary dressing rooms. On the second floor is the large auditorium, which is well lighted and ventilated. The decorations reflect great credit on the artists. The building is a credit to the Church of Jesus Christ of Latter-day Saints, and a testimony to our Heavenly Father of the faith and devotion of His children. The afternoon service commenced at two o'clock. After the opening exercises, a brief report was made by President J. M. Christensen. He stated that steps were first taken in January, 1906, toward the erection of a meeting-house for the Saints. A building lot was secured at a cost of 6,000 kroners, and work was commenced. The building, he said, was now ready for dedication. It had cost 32,000 kroners. Of this amount the Church had contributed 27,000 kroners, the travelling Elders 4,106 kroners, and the balance had been collected from other sources. He rejoiced with the Saints at having President Penrose with them that day, and he would respectfully ask him to offer the dedicatory prayer.

Amid breathless silence, President Penrose then offered the following dedicatory prayer:

O God, the Eternal Father, we, Thy servants and handmaidens, have assembled ourselves in this meeting-house to worship Thee, and we pray Thee to look down upon us this afternoon, during the whole of these services, that we may have sweet communion with Thee, the Lord, our God. We render thanks to Thee for all Thy mercies; we acknowledge Thy hand in all things. Thou art the framer of the heavens and the earth and all that are in them. We render praise and gratitude to Thee for all the blessings we enjoy. We thank Thee for this house; we thank Thee for the pleasant location thereof; we thank Thee that Thou hast blessed Thy servants who erected this structure, where Thy praises can be heard,

and we pray Thee, our Father, that Thou wilt accept this edifice, which we dedicate unto Thee, the Lord, our God. We dedicate this spot of ground on which this building has been erected. We dedicate to Thee the foundations of this building, with all the materials that enter into its composition. We dedicate unto Thee the floors, the walls, the ceiling and the roof, the windows and the window frames; we dedicate all the exterior and the interior, all the ornaments and trimmings, and every thing in this structure. We dedicate this stand and the benches to be used by those who shall attend Thy services and worship here, and by those who shall come and sing Thy praises; the ornaments and furniture for use in this holy house; and we pray Thee to accept the same. We dedicate all the rooms that shall be used for offices, dwellings, and any purpose whatever, also the baptismal font and rooms adjacent, and everything belonging to this structure and on the land on which it stands. We dedicate all these to Thee by the authority of the Holy Priesthood and in the name of Jesus Christ.

We pray Thee that Thy Spirit may enter this house, that it may be holy; we pray Thee to let Thy Spirit dwell here, that it may actuate Thy people who shall come here, whether to worship or to transact business, that they may remember that this is the Lord's house, belonging to Thee; that they may conduct themselves in a manner that Thy Spirit may be with them and upon all who shall come here. We pray Thee that all evil spirits and powers and unholy influences may be kept out of this house, that it may be filled with the Spirit of God and sanctified unto the Lord, our God. Father, accept of this offering, for we offer it unto Thee. Those who have labored upon this house, wilt Thou accept of their offerings and their labors and cause them to feel that they have worked for the welfare of Thy cause. Bless them with all things, both temporal and spiritual, fourfold, as Thou hast promised unto Thy faithful people. May they increase in wisdom and all things pertaining to their salvation, that they may come into Thy presence. When they come into this house may they be lifted up and rejoice in the Most High.

Bless, O Lord, the singers, that they may sing with sweet voices, that those who sing and make music may be inspired by Thee; and those who preach, and all the strangers who shall come under their influence in this house, that Thy Spirit may come out from this building and rest upon the children of men; that they may learn of the principles of the Gospel and that Thy servants who are here this afternoon may see the fruits of their labors. Grant that the Spirit of the Lord may be upon them; grant that it may burn brightly in their souls. O Lord, bless these Thine Elders who have come out into the world, that they may be shining lights. This building bears a faithful testimony of the labors they have performed in Thy cause; bless them that they may come unto Thee and their souls be saved.

O Lord, bless the people of this branch and of this conference, that they may set an example to all around them. Forgive them of their sins and follies, that they may attend to their duties, and may they be united therein. Bless, O Lord, Thy people in Zion, that Thy power may be made manifest, that Thy work may go forward. Bless the authorities of Thy Church and all Thy servants who labor abroad in the world. Hasten the day when Thy Zion shall come down from above that Thy name may be glorified. We commend ourselves unto Thee. We pray that Thy Spirit may be with us while we remain together, that we may rejoice with all our hearts; that we may profit by the instructions that shall be given. Bless this building that it may be acceptable unto Thee. Hear us, O Lord, in heaven Thy dwelling place. Bless us that we may be sanctified by Thy Holy Spirit from on high, that it may fill our souls with joy and peace. Accept this building to Thy service and worship, and we will ascribe the honor and the glory unto Thee forever and ever, through Jesus Christ, our Redeemer. Amen.

The remainder of the time was occupied by President Penrose, who delivered a discourse which made a lasting impression upon the hearts and minds of all present. The Lord inspired His servant, and both the Saints and visitors rejoiced on hearing the glorious truths which were enunciated by a man who speaks with the authority of an Apostle of the Lord Jesus Christ. President J. M Christensen acted as interpreter for Elder Penrose, and was blessed of the Lord in his interpretations.

Every seat in the large hall was occupied at the evening meeting, and many people were obliged to stand during the entire service. Over three hundred were in attendance. The major portion of the time was taken up by President Penrose, who took for his text the 16th verse of the 6th chapter of Jeremiah: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said we will not walk *therein*." He pointed out the way that leads unto eternal life and exhorted those present to walk therein. He showed how the Lord had opened up the old way in these latter days, but few there are who desire to walk in it. The world has ways of its own, and the people prefer their own ways to the straight and narrow way spoken of by the Redeemer of the world. The following Monday morning a Priesthood meeting was held at which valuable instructions were given.

The Elders and Saints of Copenhagen, Stockholm, Christiania, Gottenborg, Aalborg and Aarhus vied with each other in doing honor to President and Sister Penrose. Conferences were held in each of the above-named places. Large congregations of Elders, Saints and friends assembled to hear the word of the Lord delivered by one of His faithful Apostles, and expressions of high appreciation and satisfaction were heard at the close of every service. The most reverent attention was paid by the visitors to the preaching of the Elders, and it is the universal belief among the missionaries that great good will result from the conferences. The Relief societies in the different conferences and missions received much of Sister Penrose's time and attention, and the officers and members were encouraged in their noble work.

FROM THE MISSION FIELD.

District Meetings at West Hartlepool.—On Sunday, July 14th, two very successful district meetings were held in the Villiers Hall, West Hartlepool. President Robert R. Judd and seven traveling Elders were present. The principles of the Gospel were explained in a very able manner. The meetings were well attended and all enjoyed a rich outpouring of the Holy Spirit. This branch is in a very prosperous condition. The Saints unite in praising God for His blessings upon them.

Departures.—The following missionaries sailed July 17th, 1907, per s.s. *Republic*: From Great Britain—Henry A. Grover, Ben C. Rich, John N. McQueen, James King, Edgar E. Petterborg, Authnell Carter, Thomas L. Schofield, George F. Smith, Ambrose Hibbert. From Scandinavia—Joseph E. Kjar, Niels P. Anderson, Niels C. Jensen, Heber A. Knudsen, Ole J. Larsen. From Switzerland and Germany—William W. Murdoch, Earl J. Glade. From Sweden—Jared Nordgran, John Olof Lofgren. There were one hundred and seven emigrating Saints in the company, which was in charge of Elder Ben C. Rich, Elders Earl J. Glade and Niels P. Anderson being his assistants.

Arrivals.—The following missionaries arrived in Liverpool July 12th, 1907, per s.s. *Republic*: For Great Britain—William J. W. Willes, Arthur K. Chatfield, Ralph B. Sperry, Salt Lake City; John C. Olsen, Ovid, Idaho; John I. Gledhill, Vermillion; Victor O. Jackson, Randolph; Joseph T. Hutchings, Sandy; John H. Bawden, Granger; John Martin, Jr., Wilson; John S. Mason, Fielding; William Lester, Wyoming. For Switzerland and Germany—Franklin H. Newman, Leorin, Idaho; Willard H. Reynolds, Salt Lake City; Merlin R. Hovey, Millville; James H. Gardner, Jr., Lehi; James R. Miller, Price. For the Netherlands—Francis H. Platt, Peter A. Clayton, Salt Lake City; David W. Jones, Henefer. For Scandinavia—Henry Danielsen, Hyrum. For Sweden—Nephi Peterson, Mink Creek. For South Africa—Alma T. Jones, Cedar City; Charles P. Rockwood, Centerville. For Turkey—Joseph Shepherd, Salt Lake City.

Appointments.—The Elders who arrived July 12th, 1907, for Great Britain, are appointed to labor in the following conferences: John C. Olsen, Manchester; William W. J. Willes, John S. Mason, London; John I. Gledhill, Ralph B. Sperry, Liverpool; Joseph T. Hutchings, John H. Bawden, Bristol; John Martin, Jr., Scottish; Victor O. Jackson, Irish; Arthur K. Chatfield, Leeds; William Lester, Sheffield.

Baptisms.—A Baptismal service was held at the Hospital Baths, Bath, on Saturday, the 6th inst., when four members were added to the Church, three to Bristol branch and one to Bath branch. The ordinance was administered by Elders Herbert C. Williams and J. A. Cragun. Elder W. E. Caswill reports that other applications for baptism have been received since, and that there are many investigators in Bath.

Elder J. S. Brough reports the baptism of two adults in the Corporation Baths, Tara Street, Dublin, on Sunday morning, June 30th. Elder Roy D. Hoagland officiated. "The work in the Irish capital," writes Elder Brough, "is as usual. We are meeting with

fairly good success in holding street meetings. We get large crowds to listen to our testimonies, and we feel that we are warning them, even if they do not accept our message."

A baptismal service was held at the Nelson Baths, Nelson, on the 10th inst., when another member was added to the Nelson branch. Elder Thomas G. Lambert officiated at the baptism.

A baptism took place in Shipham (Norwich conference), on Tuesday, the 9th inst., when another member was added to the Church. The ordinance was performed by Elder George Harwood.

Elder A. L. Stokes reports a baptism in the North Sea on the 11th inst., when another member was added to the West Hartlepool branch of the Church. The ordinance was administered by Elder Archie L. Stokes.

On the 10th inst. two baptisms were performed in the river Tipping, Norwich conference. The ordinance was administered by Elder Moses Edwards.

District Meetings.—Two successful district meetings were held Sunday, July 7th, in the Industrial Co-operative Hall, Oldham. President George F. Beesley and thirteen traveling Elders of the Manchester conference were present. Elders George R. Swainston, Jesse W. Owens, Henry C. Gwilliam, Charles W. Sherwood, E. D. Hymas and President Beesley explained the principles of the Gospel, and each bore a strong testimony to the truthfulness of the same. The evening service was well attended. Elders Charles A. Shaw, Thomas H. Humphreys, Benjamin R. Birchall, and James Harrop spoke on the principles of the Gospel and bore testimony to the divine mission of Joseph Smith. President Beesley spoke on the necessity of baptism. The Spirit of the Lord was enjoyed at both meetings. After the evening service a spirited street meeting was held, and was well attended. The Lord is blessing the labors of the Elders in Oldham, and the work is progressing very well.

Disgraceful Proceedings in Worksop.—For some time past Elders of the Church of Jesus Christ of Latter-day Saints have been laboring in the town of Worksop, in the Sheffield conference, The Urban Council had a room to let in the Council Chambers, and the missionaries petitioned the council to hire them the room for the purpose of holding religious services. While some of the Council were in favor of leasing the hall to the Elders, the majority were not. They declared that it would be a reflection on the Council and on the town of Worksop to allow the "Mormons" to preach their "heresies" in a public building. The *Worksop Guardian* has, by publishing a number of rabid articles against the Saints, sought to stir up the people against the Elders. That it has been to some extent successful, will be seen by the following extract from a letter received from one of the missionaries: "We were

wrong in thinking, on account of our peaceable meeting on the street Sunday evening, June 30th, that there was a change in the sentiment of the people in our favor. It was only a lull before the storm, which broke on our heads with some fury on the 7th inst. When we arrived at the Square we found Rev. Dobree of St. John's and his curate, with a goodly number of his parishioners, occupying a position which would inconvenience us the most. We began our meeting, but were soon interrupted by a rough element, which had congregated in the Square. We were obliged to discontinue on account of their yelling and boisterous conduct. A policeman and police inspector were in the crowd but were mute, seemingly not at all concerned. We left the Square without dismissing our meeting, and were soon followed by a mob of young men and lads, who began pelting us with the tracts we had distributed, banana peels, sticks, and finally with rocks, clods, tin cans, etc., knocking off our hats as fast as we could put them on, and soiling our clothes. We took refuge in the home of a friend about a third of a mile up the street from the Square. The front door of the house was slightly damaged by bricks, etc., which were thrown against it. The lads were encouraged by older heads, who did not participate directly, but handed material to the boys to throw at us. The crowd finally dispersed, after being persuaded to do so by the man who was kind enough to give us shelter. We then went on, unmolested, to the home of some of the Saints who were with us, where we spent the night. We are by no means discouraged. We call to mind the words of our Savior, 'Marvel not if the world hate you; you know it hated me before it hated you.' We say in our hearts, 'Father, forgive them, they know not what they do.'"

DIED.

HOGGAN.—At Salt Lake City, Utah, June 21st, 1907, Alexander, the fourteen months old baby of Brother Alexander and Sister Hoggan, formerly of Glasgow, Scotland.

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